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# 04 1909 Adana - Hagop Babigian

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Թարգմաչ

*Կարմիր*

Յակոբ Պապիկեան  
Ռոտոսթոյի<sup>?</sup> Երեսփոխան

*Adrianople*

Յակոբ Պապիկեան ծնաւ Էտիրնէ 28 Փետրուար 1856 ին։ Աշակերտած էր նոյն քաղաքի Գաղղիական վարժարաններու եւ սորված քիչ Հայերէն, Թրքերէն եւ Գաղղիերէն լեզուները։

Արդէն 1877 *պիտե* ին Թուրքիոյ Արտաքին Գործերու Տեսչութեան մէջ երկու Կապիթի օգնականի պաշտօն վարեց Պոսնիա, երկու տարի ալ Էտիրնէի առեւտրական դատարանի քարտուղար եղաւ։

Երկու տարի 1881 էն սկսեալ իրաւագիտութեան դասընթացքը աւարտեց Էտիրնէ, եւ եղաւ նոյն քաղաքի վերաքննիչ ատենանի անդամ։ Իբր փաստարան աշխատեցաւ Պոլիս 1891 էն մինչեւ 1902, երբ պաշտօնով դարձեալ գնաց իր ծննդավայրը։ Անդամ եղաւ Միութիւն եւ Յառաջդիմութիւն Եթիտա սարդ Թուրքերու կուսակցութեան։ Թէեւ Հայ, Յակոբ Պապիկեան աւելի Թրքասէր քան Հայասէր էր։ Գոնէ այդպէս նկատուած էր ին անմիջական շրջանակին մէջ։

Օսմանեան Սահմանադրութեան հռչակումով, Յակոբ Պապիկեան Ռոտոսթոյի երեսփոխան ընտրուեցաւ 1908 ին։

Կիլիկիոյ մէջ Ապրիլ մէկէն սկսեալ 1909 ին տեղի ունեցաւ Հայերու կոտորածը։ Երեսփոխանական Ժողովը քննելու սկսաւ կոտորածի պատճառները, եւ որոշում *ը* արուեցաւ երկու երեսփոխաններէ բաղկացած ցածրագիւղային ղեկավարութիւն մը ղրկել Կիլիկիա մասնաւոր քննութեան համար։ Տեղի ունեցաւ գաղտնի քուէարկութիւն. ընտրուեցան Յակոբ Պապիկեան եւ Շեւքի Պէյ 30 Ապրիլ 1909 ին։ Շեւքի Պէյ հրաժարեցաւ։ Եւ անոր տեղ 10 Մայիս 1909 ին ընտրուեցաւ Եուսուֆ Բէմալ Պէյ, Գասթէմուէնիի Երեսփոխանը։

Հայ երեսփոխանները հակառակեցան Յակոբ Պապիկեանի ընտրութեան սակայն Թուրք Երեսփոխաններու մեծամասնութիւնը զայն պահեց կարծելով թէ ան պիտի զոհէր ճշմարտութիւնը իր կուսակցութեան եւ օսմանցիութեան *պիտե* [Sake]։

Մայիս 12 ին Պոլսէն ձամբայ ելան եւ 16 Մայիս 1909 ին Ատանա հասան Բարձրագոյն Դրան Պատուիրակ Ֆայիզ Պէյ, Պետական Խորհուրդի Նախագահ Ատեանի Նախագահ եւ Յարուսթիւն Մոստիշեան, Մոնասթըրի նահանգին Դատական Վերաքննիչ, եւ Օսմանեան Երեսփոխանական Ժողովի Կողմէ Եռեսուեօ Քէմալ Պէյ, եւ Յակոբ Պապիկեան:

Յակոբ Պապիկեան 7 Յունիս 1909 ին աւարտեց իր տեղեկագիրը եւ իր եվրոպարձի ձամբուն վրայ Ջմիւռնիոյ "Իթթիհատ" օրաթերթի եւ Պոսոյ "Թասվիիի էֆթեար" օրաթերթի խմբագիրներուն հարցումներուն պատասխանեց:

Մինչ այն, թէ Թուրք Երեսփոխանական եւ թէ Հայ Ազգային Երեսփոխանական Ժողովին մէջ Գրիգոր Զօհրապ, Վարդգէս, Յարուսթիւն Շահրիթեան, Համբարձում Պոյաձեան եւ ուրիշներ երբեք քաջութիւն չունեցան բացայայտօրէն ձշմարտութիւնը երեւան հանելու եւ ըսելու թէ Երիտասարդ Թուրքերու Կուսակցութիւնը եւ Թուրք Կառավարութիւնը կազմակերպած էին Կիլիկիոյ Հայերու կոտորածը:

Միայն Յակոբ Պապիկեան երեւան հանեց ձշմարտութիւնը, եւ 20 Յունիս 1909 ին յանկարծամահ եղաւ Թունաուորուելով իր իսկ սիրած կուսակցութենէն, եւ 21 Յունիս 1909 ին հանդիսաւոր թաղումը տեղի ունեցաւ Այս <sup>San Stefano</sup> Ստեֆանոյի Հայ Եկեղեցւոյ բակին մէջ:

Յակոբ Պապիկեան պատասխանած էր Ջմիւռնիոյ "Իթթիհատ" օրաթերթի խմբագրին հարցումներուն:

"Խմբագիր. Սուլթան Համիտը մասնակցութիւն ունի՞ր այս գործին մէջ [Կիլիկիոյ կոտորածին մէջ]:

Յակոբ Պապիկեան. Այս մասին այլ եւ այլ տարակարծութիւններ կան Ատանայի մէջ, բայց ես գործին քննութեան պահուն չկրցայ ապացոյց մը գտնել այդ դէպքին": "I have not been able to secure a single document in evidence of Abdul Hamid having any finger in the whole affair of Adana". (The Massacres and of Cilicia and the Government of Young Turks.) page 5.

Συν-πρωτο-Σ Αφμερ, φβδν.  
7 φβγρ. 1975.

Upturb L. Zbrasspune.

Zitatierung ist gesetzlich ein Zitat. Man muss die  
 Originalquelle zitieren und es ist eine Paraphrase  
 (Pfeil, Text, Abbildung, etc.) zu machen.  
 ... Zitatierung (mit Originalquelle und  
 Quelle). Man muss die Quelle angeben:

Դրանցից մի քանիսն, այն է բնակիչները, որոնք 5-7 փամ-  
 փանդիկի մեջ են, իրենց գրասենյակը ինքն իրենց  
 կամ զբաղվում են, և այդ շրջանակներում: (Ոմանք  
 իրենց փոխարինողներին տրամադրում են իրենց փոխարինողներին):

the pyrolysis is 3 weeks (Sobigian)

[illegible]

3. Zuerst 15 op. auf den Hauptgruppenfeldern abgelesen.  
4. In jedem einzelnen Punkt 2 verschiedene Aufnahmen



Abstracts eingereicht für die Zusammenfassung  
bezüglich des L. f. , 1. Teilung: Zusammenfassung  
bezüglich Zusammenfassung (Zusammenfassung) der für die  
Abstract eingereicht. Eingabe. wie möglich für Abstract  
Abstract:

Uppmetsar þurfa Eftir 2 fróga Samtunga  
 4 upplengja uz:

Upper  
Upper

Unf. 942

Hagop Babigian, both in his interviews with Turkish editors, as well as in his report to the Chamber of Deputies, had absolutely rejected that Abdul Hamid could not be and really was not the author of the troubles both in Constantinople on March 31, 1909, and of the massacres of Cilicia on April 1, 1909.

If Abdul Hamid was absolutely not the author, certainly there was and should be another author of both troubles and massacres.

Furthermore, Hagop Babigian had clearly established the direct responsibility of the local government of Adana, and the indirect responsibility of the Central Government in Constantinople, as well as the authorship of the Union and Progress Party of Young Turks, whom he was an ardent member, for the organization of the massacres in Cilicia.

The Chamber of Deputies had fixed already a session for July 27, 1909; both Youssouf Kemal Bey and Hagop Babigian had to read their respective reports and defend their real points of view by documents.

The Central Government and Union and Progress Party of Young Turks believed to be able to cover the massacres of Cilicia by killing Hagop Babigian on July 20, 1909 by means of poison, and so, postponed the discussion ~~on the~~ about the authors of the massacres in Cilicia, leaving confusion reign in the public opinion who really and exactly were the authors, because the discussion had certainly to reveal

the true authors of massacres : i.e. the Union and Progress Party of Young <sup>T</sup>urks and the Central Government.

As a corroboration, we would give a little detail.

Two Armenian exiles, Diran Kelegian and Msgr. Krikoris Balakian, beginning August 1915, paid a visit to Assaf Bey, actual mutessarif of Changri, and who had been Mutessarif of Jebeli-Berket on 1909. He had, by order of the Government organized massacres in his districts.

Diran Kelegian had been a professor of Law to Assaf Bey, who during the visit gave his professor to read a telegram he had received from Talât Pasha, Minister of Internal Affairs. The telegram read: "Directly report us how many Armenians have been massacred and how many survived.?" Diran Kelegian did not understand the exact meaning of the telegram. Assaf bey explained it to his professor: "How many Armenians had you massacred and how many Armenians have you to massacre?"

And Assaf Bey, in his capacity of mutessarif of Jebeli-Bereket, where he had carried out the orders of he had received to massacre from his superiors. He said to his professor: "On day the real authors of massacres in Constantinople will escape and we /subordinate officials K/ will be only the full guys." And really, Assaf Bey, who had a great experience, in the matter of the organization of massacres, as he was sentenced to four years for the massacres of Jebeli-Bereket, really resigned from his office of Mutessarif of Changri and went to Constantinople to work as a simple lawyer.

~~Hayegh Babigian, both in interviews as well as in his~~  
~~report to the Chambers of Deputies,~~

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"Hye Golgotha" Armenian Golgotha, by Msgr. Krikoris Balakian, two volumes: 1st volume published in Vienna, Austria, 1922, and the 2nd volume published in Paris, 1959.

1st vol. pp. 115-117

144-145.

See also: "Les Turcs ont passé par là..." Turks have passed from there. by Georges Brézol, Paris, 1911. p. 254: Assaf Bey condemned as author of massacre.



THE SITUATION OF THE ARMENIANS IN TURKEY,

EXPOSED BY DOCUMENTS 1908-1912.

REPORT

DATED JUNE 7, 1325 (1909)

By (OF) LATE BABIGIAN EFFENDI, DEPUTY OF ANDRINOPLE,  
ON THE MASSACRES OF THE ARMENIANS.

Faik Bey (president of State Council First Instant Court ),  
and Artin Effendi Mostichian (Judicial inspector in the <sup>district</sup> monas-  
ter of vilayet <sup>of Manaster</sup>) delegate of S. Porte, deputy Yusuf Kemal bey and  
me, as delegate of the Chamber, left Constantinople on May 12<sup>th</sup>, (1909)  
and arrived <sup>at</sup> Adana, with <sup>the</sup> mission <sup>of</sup> to establish <sup>ing</sup> the reason and the  
nature of <sup>one</sup> atrocities <sup>which</sup> occurred in Adana and environs, - all these  
events affected Ottomans, - and to bring <sup>t</sup> to the light the Truth.

At the moment of our departure <sup>we</sup> thought that the news  
concerning the tragedies were <sup>was</sup> too exaggerated, and I wished they <sup>it</sup> could  
be so, because the blood of many innocent armenians, killed  
without <sup>and with</sup> any reason <sup>and without government approval</sup>, by the allowance of the <sup>actual</sup> government,  
was not <sup>yet</sup> forgotten <sup>yet</sup>, and the innocence of these victims came  
to <sup>and our</sup> the light, <sup>a crowd</sup> your moslem fellows, including religious authorities  
and <sup>we</sup> had visited their graves, thinking <sup>by so doing</sup> to relieve the pain  
of the Armenians, and <sup>more so</sup> specially to wipe <sup>out</sup> <sup>in</sup> off a horrible page of the  
history of ~~the~~ civilisation.

Therefore, <sup>it was natural</sup> nobody could naturally be inclined to use  
incidents as a basis for reviving <sup>the</sup> memories of these past tragic  
new events occurred, that could remind the past tragical events.

But, I ought to say to the public that my personal

Such  
<sup>experience</sup> ~~ascertainment~~ had completely <sup>disappointed</sup> ~~undecided~~ my hopes.  
 It is <sup>unimportant</sup> ~~what~~ <sup>for each</sup> ~~has~~  
 (I do not care what the people may say, ~~everyone~~ <sup>own</sup> ~~may have~~  
<sup>own</sup> ~~his~~ <sup>secret</sup> ~~personal~~ opinions, I think the only way to ~~have~~ <sup>be</sup> ~~an effectiveness~~  
 is to prevent the repetition of such events and to expose the truth  
 as it is, without any restriction. But, if ~~is tried~~ <sup>one tries</sup> to attenuate  
 the meaning of ~~this~~ <sup>these</sup> disasters, and if the innocent victims <sup>also</sup> ~~are~~ con-  
 sidered responsible, ~~also~~ <sup>would</sup>, that will ~~be~~ <sup>as</sup> I think, ~~to~~ open the way  
 for the repetition of the same ~~(facts)~~ <sup>tragic events</sup>.

(8) Therefore, I will <sup>present</sup> ~~give you~~ <sup>i</sup> ~~a sincere~~ <sup>ly</sup> and <sup>by the</sup> ~~a clear~~ result  
 of my investigations, and <sup>The</sup> ~~conclusions~~, <sup>I made</sup> ~~without~~ <sup>hiding nothing</sup> ~~to hide~~ <sup>from</sup> anything from  
 anyone.

From the age of fourteen, I spent most of my life in places  
 with ~~of~~ political troubles.

At the time of <sup>me</sup> ~~Bulgarian~~ rebellion, I was in Sofia, ~~also~~ <sup>and</sup>  
 during <sup>the</sup> ~~Turco-russian~~ war, <sup>(1877)</sup> ~~I~~ was in a civil war in Bosnia, ~~I~~ saw so  
 many things. I was an eyewitness of the massacres carried out  
 at Constantinople and Kirk-kilisseh. But, I never saw <sup>nor</sup> ~~or~~ could I ~~never~~  
 imagine a tragedy like <sup>the</sup> ~~massacres~~ in Adana. The events in this province  
 exceeded <sup>even</sup> ~~those~~ organised by the ~~that~~ ~~regime~~ of Abdul Hamid,  
 and ~~that~~ will remain as an eternal stain in the Ottoman history.

Most of the massacres ordered by Abdul Hamid had a re-  
 gular <sup>plan:</sup> ~~organization~~, to save children, women, <sup>and</sup> ~~sick~~ people; <sup>The</sup> ~~and the~~ pillage  
 and the damages ~~were~~ <sup>the</sup> limited. In Adana they burned alive ~~sick~~ and  
 weak people. In the villages <sup>surrounding</sup> ~~and the~~ farms, ~~around~~, in the district  
 of Missis and Hamihieh, <sup>and</sup> ~~also~~ in Hasan Bayli (district of Bagtche),

everything was destroyed, <sup>and</sup> women and children <sup>between the ages of</sup> of age 5 to 6 were wounded <sup>and</sup> submitted to odious treatments. At Tarsous, I <sup>heard</sup> heard the complaints of the poor women over sixties. They were moaning that, even in the Islamic law, human life is a gift of God, <sup>yet,</sup> the honor <sup>due</sup> to women, and to Padishah are not respected. I felt horror of ~~it~~ being ~~man~~ human.

Four raped girls <sup>we</sup> were brought 8 to 12 years of age; <sup>we</sup> took them to a midwife, in <sup>the</sup> presence of Esad Reuf Bey (Mutesarif of Mersine) and other officials. The report, in corrected form, is <sup>held</sup> held by the local authorities. To understand the real happenings <sup>and</sup> the odious and barbarious dramas, it was enough to see the wounded people, specially poor children <sup>given</sup> <sup>the</sup> <sup>refuge</sup> in hospital organised by Mrs. Doughty-Wylie (wife of the consul of England) <sup>and</sup> <sup>this</sup> noble lady <sup>was</sup> <sup>nursing</sup> <sup>ed</sup> them all day long, with ~~a~~ devotion and exceptional behavior.

-9- French and German sisters of Charity ~~were nursing also~~ <sup>nursed the sick</sup> respectively. A sister of German hospital, ~~was describing the events, but she~~ <sup>felt</sup> <sup>the</sup> was feeling so bad that she stopped describing, until she got over of her emotion, <sup>she</sup> she said that 150 wounded people in <sup>no</sup> <sup>the</sup> Apcarian school were burned alive in the building because ~~they~~ <sup>they</sup> were not able to move. That is one of <sup>the</sup> ~~the~~ heart-breaking details.

Also many other people <sup>were</sup> ~~been~~ killed in the fire. Because it is not possible to describe everything, I would like only to mention the case of 17 people, -two of them ~~were~~ <sup>they were</sup> American missionaries, and one of them ~~was~~ <sup>and defenseless</sup> a protestant pastor, without weapon, ~~without defence~~ and worry of nothing, ~~they killed in the~~ <sup>they were</sup> been burned alive in the Armenian church of Osmanieh, while they were celebrating the divine ~~ceremony~~ <sup>services</sup>.

At the time of the regime of Abdul Hamid, the women and children <sup>were</sup> ~~been~~ safe, and nobody attacked the foreign christians, <sup>either</sup> also the Armenian catholics <sup>or</sup> and the Armenian orthodoxes. <sup>(protestant)</sup> But in Adana, <sup>no</sup> ~~was not any~~ distinction ~~was~~ made between christians. The syrians (Souriani-ancient) and Syrian-Catholics (Souriani-Catholics) who did not have any similarity in language or rite with the Armenians, <sup>since</sup> because they speak Arabic, ~~They had~~ the first 400 victims, and <sup>then</sup> after 65, <sup>The</sup> the Chaldeans (Kaldanis) had 200 victims, <sup>and</sup> ~~and~~ the Greeks <sup>had</sup> some in the city of Adana, and the same number in the province. The Armenian-protestants had 655 victims, and the Armenian Catholics 200.

*IT* Is known that the <sup>day after</sup> ~~next day of~~ the massacres, ~~only~~, an order came to save the Greeks. Otherwise, no Christian element was respected.

A report stated that in Erzine, -capital of Sandjak of Jebeli-Bereker, <sup>while they</sup> ~~They were~~ evacuating the prison, ~~and~~ two Greeks <sup>were</sup> ~~been~~ killed, <sup>at</sup> the presence of <sup>The</sup> local authorities.

This indicates that the massacres in Adana were not aimed only against the Armenians but <sup>against</sup> the Christians without any distinction, and also against the Constitution.

Farther more, during past massacres, the pillage <sup>ing</sup> ~~and~~ the distruction of the houses <sup>homes and</sup> ~~and the~~ possessions <sup>was not intense</sup> ~~(did not have so)~~. <sup>nor was it</sup> ~~(much of animosity)~~ ~~even not so much~~ extended.

-10- Shortly, all these horrible disasters demonstrated the frenzied craze <sup>covered</sup> ~~crossed~~ over this area. The consequences of this ferocity <sup>were</sup> ~~was~~ so terrible that any one with ~~a~~ common sens would loose the control of <sup>his calm</sup> judgment.



## I

THE NUMBER OF VICTIMS  
AND  
THE IMPORTANCE OF THE MATERIAL DAMAGES.

I realized a great difference between the official evaluation and the general evaluation of the number of the victims. The Armenians and the journalists of foreign newspapers agreed for <sup>on</sup> a number between 25 to 30 thousand. But the government, after insisting on ~~the~~ the number of 1500 non-moslems and 1900 moslems, actually accepts because of the new investigations, <sup>a</sup> the total number of 6000 <sup>7</sup>

The numbers given by the government are based on the register of *etat-civil*, and on the list given by mukhtars and the priests of the same localities, but they can not be real documentary evidence. <sup>And</sup> it is known that the authorities of Adana always tried to <sup>conceal</sup> cover the real number of Christian victims. And, in many localities the mukhtars and the priests are killed, too. For instance, in Hamidieh, seven individuals were hidden somewhere, <sup>E</sup> eight found <sup>in</sup> a refuge in the factory owned by a French Mr. Sabatier, <sup>Frenchman,</sup> and <sup>All</sup> others, about 2000 people, (number given by foreign editors), including the mukhtar and the priest <sup>might</sup> were killed. We should think that <sup>at</sup> this time, many workers came in this Kaza, <sup>B</sup> and because they did not have any registration, the exact number is unknown.

Suppose that the evaluation of the consuls and <sup>J</sup> journalists was exaggerated. But, knowing that Adana was an economic center, and <sup>That</sup> the massacres <sup>occurred during</sup> <sup>-11-</sup> <sup>arriving</sup> <sup>and</sup> <sup>the</sup> <sup>half</sup> <sup>was</sup> <sup>Armenians,</sup> <sup>the</sup> the number of workers arrived from different vilayets of Anatolia, even from Mossoul, should not be less than 40 to 50 thousands.

and a great number of them <sup>were</sup> ~~been~~ massacred.

Zihni Pasha (named vali of Adana after the events ) told me once ,that it was impossible to get an exact number of Armenian victims that could <sup>number</sup> arrive to 15000, because the official registers show a total 13666 Armenians. But, His Excellence, forgot that the day before, he told me <sup>when</sup> talking about his activities, that he was proud to send 10,000 Armenian workers <sup>who had</sup> arrived from other regions and <sup>were</sup> camping ~~them~~ around the train station, under the shelter tents, and outside. When I reminded him, His Excellence <sup>y</sup> didn't answer me because he wasn't able to put in doubt his success.

Suppose <sup>my</sup> that half of this people around the town without weapons could save their life, <sup>then</sup> but the second half <sup>was</sup> is killed for sure.

Here is a portion of a collective report to the minister of internal affairs, signed by the delegate of the S. Porte, Faik Bey and Mostichian effendi, <sup>and</sup> also by Essad Reouf Bey, governor of mersine:

T "The total number <sup>me</sup> of killed at the time of tragic events of the vilayet of Adana is, <sup>as</sup> shown by the register of etat-civil , 5683 - including the gendarmes and the soldiers, <sup>as</sup> 1187 moslems, and 4196 non-moslems. However, many people <sup>where</sup> was ~~temporarily~~ in this area <sup>yet</sup> and not registered, have been killed also, <sup>B</sup> because <sup>it</sup> is impossible to establish <sup>their</sup> the number (of this people), <sup>estimate</sup> we believe that the total number of victims, moslems and non-moslems has to be above 15,000. We should <sup>mention</sup> (know) that around 30,000 people, adults and children - were without any protection and without any way of subsistance."

While I hope this ~~number~~ number given by them is wrong, but I think ~~is not~~ it is correct.

We should consider that <sup>T</sup>even in Hajin, where no massacre took place, ~~so~~ the Armenians survived fifteen days being besieged, -12- we do not have any <sup>precise information</sup> (precision) about the 3,000 Armenians <sup>originally</sup> (originally) <sup>and</sup> from this town, living in the province of Adana. Hajin being a mountainous town and dry climate, the people earned <sup>their living</sup> (his life) elsewhere.

It is clear that there is a <sup>large</sup> ~~big~~ number of non-indigenous victims, but it is not possible to establish the exact number of those whose destination is unknown, because the number <sup>should</sup> be established by official informations from each vilayet separately.

The foreign editors and <sup>the</sup> representatives of foreign colonies could give better evaluation without any partiality, and are able to investigate more deeply. Therefore, until <sup>(to get)</sup> ~~an~~ <sup>The</sup> exact number from each vilayet, <sup>is determined,</sup> the actual number of victims as shown by the foreign sources and <sup>(as I think too)</sup> is not below 20,000.

I should say that the vilayet of Adana was the most prosperous and the richest in the Empire. <sup>There</sup> ~~today~~ <sup>is</sup> ~~nothing else~~ <sup>left</sup> than a heap of ruins gloomy and silent.

According to Zihni Pasha, <sup>one fifth of the</sup> ~~the destroyed houses in the~~ <sup>were destroyed and represented one third</sup> city of Adana represent ~~the fifth in his kind, and concerning the value,~~ <sup>the third of all.</sup>

According to ~~the competent departments,~~ <sup>approximately</sup> the total value of the furniture destroyed in fire is ~~around~~ 96,000 Turkish pounds.

<sup>96</sup>  
<sup>35</sup>  
<sup>480</sup>  
<sup>298</sup>  
<sup>3460000</sup>  
I think even <sup>ten times</sup> (if we add a zero to) this number still is not enough, because a Syrian notary, Elias Turkmani, saw the destruction of the furnitures worth 30,000 pounds, based on the official sources.

In Baghche, <sup>(construction been planned, by the most economic way of)</sup> ~~there had been planned an economic construction of~~

35  
3  
1050000

one million booths for the protection of the people from the <sup>rigors</sup> rigors of the temperature, <sup>Twenty five pounds</sup> ~~25 pounds~~ were needed for each. Therefore, <sup>to</sup> arrive at a reasonably accurate ~~to have a relatively right number,~~ we should take a minimum of 50 pounds and a maximum of 500, for each house destroyed. This <sup>would show</sup> ~~(shows)~~ how <sup>is</sup> ~~much is~~ accurate the official evaluation.

-13- Also the total insurance coverage in Adana would be 7500,000 Turkish pounds. This is only a proof showing the value of the official numbers.

I should say <sup>in</sup> as conclusion that the total value of the material damages in goods and furnitures, should not be under three million Turkish pounds.

$$\begin{array}{r}
 7.5 \quad \quad \quad 00 \quad 000 \\
 35 \\
 \hline
 375 \\
 225 \\
 \hline
 262.5 \quad 00.000 \\
 3 \quad 35 \\
 3 \\
 \hline
 105,000.000
 \end{array}$$



## II

THE REASON OF THE TROUBLES-HOW THE TROUBLES STARTED AND HOW <sup>THEY</sup> CONTINUED.

When the reactionary movement started in Constantinople, by March 31st, in the afternoon of the same day, right after the echo of the events of the capital arrived by a telegram, ~~so~~ the troubles started in Adana.

The next day, <sup>W</sup> Wednesday, <sup>the</sup> troubles <sup>were</sup> changed to the <sup>Three day</sup> massacres of ~~three days~~ and <sup>ended</sup> took ~~end~~ on April 3rd.

Also <sup>on</sup> at the night of the arrival of Roumelieh troupes, <sup>and continued</sup> Sunday April 12th, they started again until Tuesday.

To understand the character of this insensible, angry behavior, we should go back to the day before the proclamation of the Constitution.

The re-establishment of the constitutional regime couldn't co-operate with the interests of the notable people <sup>to whom</sup> that the ancient regime was giving an abusive influence.

As the notables were against the new government, and naturally they were against the Armenians, who were ready to support it sacrificing their <sup>lives</sup>. So, this people believed that to attack the new regime successfully, they should first of all kill the Armenians. Because of the ignorance and the ingenuousness of the people, they spread everywhere <sup>everywhere</sup> calumnies, <sup>susceptible</sup> to hurt the most sensible feelings of the people. <sup>That is</sup> and ~~That is~~ not all.

Sometimes, Armenians <sup>were</sup> been accused of massacre against moslems and <sup>rape</sup> of women. Sometimes, <sup>it was charged</sup> accusing that the Armenians were offending the Islamic religion and <sup>and the</sup> also insulting the sacred pious.

But, today <sup>it</sup> is known that these untrue representations were

made to create a moslem reaction <sup>all over</sup> ~~in~~ <sup>all over</sup> Anatolia, -11-

Many deputies of provinces told us that the order comes from the capitol, as an official message, announcing the arrival of (the revolutionary) people <sup>resulting</sup> against the government and the Islamic rights, and asking <sup>that we</sup> to ~~inform~~ <sup>be informed</sup> moslem population of this fact.

Traveling on the road, we stopped one night in Konia. The general secretary of vilayet and the gendarmerie Commander came to the train station to welcome us in the name of Vali. <sup>ese</sup> This gentlemen told us about the agitations existing in the city. The moslems were armed completely, the Armenians were <sup>taking</sup> ~~refusing~~ <sup>into</sup> their houses or at their moslem neighbors. Fortunately we knew that they were ~~just~~ <sup>and</sup> simple agitations <sup>easy</sup> to stop. We went right away to the Vali to <sup>be</sup> ~~get~~ informed about the incident.

<sup>This</sup>  
Here is what happened?

A telegram, received the day before from the kaimakam of Bozkir (kaza of Konia), was <sup>ad</sup> communicating that (there was ~~a~~ news) that 500 Armenians ~~penetrated~~ <sup>to</sup> in kaza, were burning and destroying the villages, and that the moslem population was taking an attitude of defence, <sup>and had</sup> by force seized the arms of redif warehouse. <sup>In</sup> ~~In~~ addition the telegram stated that <sup>due to a</sup> ~~in the~~ lack of forces, the local authorities <sup>were</sup> ~~was~~ sending the moslem population to the important points of the district because there wasn't any military force <sup>to</sup> ~~to~~ defend <sup>these</sup> ~~the~~ points until the help asked by the kaimakam arrives.

Because of this <sup>urgency</sup> hurry <sup>an</sup> army group is formed and sent under the command of an old official, <sup>finally</sup> it was understood this was the story of <sup>the</sup> 5,000 Armenians.

Fifty tziganes were crossing over <sup>yearly</sup> ~~as every year~~. That's <sup>is</sup> ~~all~~ the problem.

<sup>haste</sup> The hurry of the kaimakam <sup>ing</sup> conduct the people <sup>in</sup> under the army and gave birth to the <sup>of</sup> reaction between the moslems of Koniah against the Armenians.

-15- Other members of absolutism, like the mufti of Hajin and his sons: Ahmed, Jevdet and Izzet Effendi, the substitute of the juge of instruction, Sabri Effendi, and Husseine Effendi member of Stats Council First Estant Court of Cozan, <sup>stood</sup> ~~stended~~ up, declaring themselves against the Constitution and the equality, and they asked ~~that~~ from the people to exterminate the unfaithful people and to take possession of their goods. This fact is proven by the appeal document existing at the penal court of Adana.

A propaganda of the same kind had been <sup>made</sup> ~~been~~ public by the ex-mufti of Baghche.

It's true that this incitement gave place to the <sup>beginning</sup> ~~beginning~~ of the Armenian massacres. For instance; In Eshjar-Oushabhi, village of Sanjak of Cozan, three Armenians of Hajin <sup>were</sup> ~~been~~ killed. In an other village, ~~an~~ <sup>named</sup> Karsi two others <sup>were</sup> ~~cut~~ <sup>cut</sup> into pieces and burned.

The author of these crimes confessed that they acted according to the incitements and under the pretext of sickness. <sup>They had</sup> ~~they~~ been transferred to the hospital of Adana to make the escape easier.

<sup>was</sup> ~~been~~ This an encouragement for the scoundrels.

In Adana, the members of Absolutism tried to create <sup>current</sup> ~~an~~ (agressiveness) between moslems and Armenians <sup>by saying</sup> ~~that~~ an Armenian hidden in the vineyard <sup>had</sup> ~~have~~ had shameful relationship with moslem women, that the young Armenian killed a Moslem, also wounded an other man to defend his honour <sup>and is</sup> ~~now he is~~ hidden in the Armenian ward, and

*It was also said that*

the Armenians have bought a big quantity of weapons and were prepared to attack the moslems. Many of the lower class people and those inclined to crimes were <sup>of</sup> ~~rethinking~~ <sup>ing</sup> to massacre the unfaithful people in order to seize their possessions. <sup>It was thought</sup> that the Constitution was against the Islamic laws <sup>in fact</sup> and was proclaimed to safeguard the interest of Christians, specially Armenians.

A <sup>few</sup> Few days before the massacre, in a meeting organised by the editorial of the ~~Iktidal~~ <sup>Iktidal</sup> newspaper, they prepared a mass revolution of official, <sup>S</sup>people of religious order, <sup>S</sup>the soldiers and the workers.

-16- The vali pretended that the deposit of weapons <sup>had</sup> been stolen by this over-excited people.

But, knowing that the warehouse of weapons had many guards that would not allow <sup>to</sup> anyone enter without showing certain resistance, there is <sup>little probability</sup> ~~(no proof)~~ that a resistance took place between the guards and the people, <sup>T</sup>and the same thing happened all over the vilayet where the massacres started. <sup>f</sup>for this reason, there is no doubt that the weapons were given by the order of the government.

Two Armenian representatives have been killed:

One <sup>14</sup> ~~at~~ the presence of the vali, the other at the place where they went to accomplish the mission assigned by the vali. <sup>T</sup>the government, instead of stopping the criminals, <sup>was unconcerned.</sup> ~~was~~ <sup>be</sup>careless.

This behavior encouraged the criminals to accomplish all kinds of crimes and to stimulate <sup>further</sup> ~~(instincts)~~ <sup>activities.</sup>

At four o'clock, all the officials of the government, <sup>and</sup> the representatives, <sup>and</sup> also all the people <sup>were</sup> ~~was~~ wearing the turban. (1)

1.-They wear the turban to be distinguished from Christians and consequently not to be killed as a Christian.



Meanwhile, all the Armenians <sup>who</sup> were busy with their work since the morning, closed their stores to <sup>took</sup> (get a) refuge in their homes.

This is the proof that the Armenians did not have any offensive intention.

At the massacres in Anatolia ordered by Abdul Hamid, they asked the Armenians to leave their houses and come to their stores, <sup>So as</sup> ~~to~~ not <sup>To</sup> allow them to defend themselves, and <sup>Te</sup> make the extermination easier by the moslems. The vali of Adana did the same way. So, the massacres and the pillages <sup>ing</sup> started methodically <sup>C</sup> by slaughtering of Armenians, ~~who stayed~~ <sup>who</sup> stayed by the repeated order of the vali, <sup>who</sup> stayed in their store or in the streets. After <sup>ward</sup> the crowd attacked the Armenians sections <sup>in order</sup> to kill those in their homes.

-17- At this time the Armenians created a lawful defence, and the armed resistance made victims for ~~the~~ both sides. But, no Armenian attacked <sup>The</sup> moslems section, and all the moslems killed were in the Armenian sections. Therefore, we ~~cannot~~ <sup>and not of the</sup> say that the behavior of the Armenians was defensive, ~~either moslems~~ <sup>as</sup> offensive.

The crowd did not stop until the april 14th.

The family of a moslem, Osman Effendi, was living in the Armenian section. But nobody had the idea <sup>ing</sup> to destroy this family. <sup>IT</sup> They left <sup>it</sup> as it was, in the same situation. Also the families in Hajin and in deurt-yol did not worry about anything and they were under the sollicitude of Armenians. Here is a real proof, that the Armenians never had any intention to kill moslems.

The vali, Jevad Bey, in his report to the ministry of internal affairs, <sup>made the</sup> took as excuse that <sup>it</sup> was impossible to establish ~~the~~ order <sup>e</sup> with only one body of troops, against the crowd of malfactors and criminals that did not want to obey him.

Bub, on April 4th, the Armenians sent a letter to the government written by Osman Effendi, resident of their section, who stated that they never had any bad intentions.

Only one order of the government, after this missive, was enough to stop the attack. This is another proof that the massacres were prepared by the local authorities.

The massacres of April 12th <sup>were</sup> ~~been~~ imputed, <sup>as was that of</sup> ~~so the~~ <sup>which held</sup> ~~on~~ April 1st, to a ludicrous cause ~~intending to hold the~~ Armenians ~~as~~ responsible.

Jevad Bey, in his report, <sup>to</sup> ~~imputed~~ the Armenians <sup>The firing</sup> ~~having~~ <sup>So</sup> ~~fired on the crowd, so an attack~~ took place against the Armenian sections. He doesn't mention the pillage and the destructions.

An investigation shows that <sup>it not</sup> ~~wasn't~~ possible to fire from the Armenian section on the camp of the soldiers; <sup>whence</sup> ~~also the house from where the shooting came from~~ was a moslem residence. All <sup>this shows</sup> ~~theses~~ show that the <sup>incitement</sup> ~~stimulation~~ came from the moslem people <sup>arouse</sup> ~~to stimulate~~ the soldiers against the Armenians.

The respectable deputies recall that in the motion of March 31st, the revolutionist Cheikh Vahdeti from the chamber of deputies, fired on the soldiers camped at the S. ~~Rocks~~ Sophia, and those who reacted.

18 -18-

<sup>means of</sup> ~~This way to stimulate~~ the massacres of deputies, is the <sup>one</sup> ~~same~~ used in Adana. They were alike.

My respectable colleague, Youssouf Kemal Bey said:

"...Although <sup>were</sup> ~~there was~~ some Armenian houses where the shooting came from ..." it would be possible that the shooting came from the Armenian houses. But, <sup>those</sup> ~~as I think~~, the Armenians ~~living in that~~ <sup>those</sup> houses were killed on April 4th, so, the 12th (day of the second massacres)

there wasn't any Armenian in that section.

Consequently, the shooting <sup>C</sup>would be only by a moslem.

~~IT IS~~ It's impossible to find the word to describe the horror and cruelty of this second massacre <sup>on the</sup> that last two days.

~~IT IS~~ It's at this time that they burned alive all the sick and wounded people <sup>the surrounding</sup> that came from farms and villages around and <sup>who</sup> they were under the roof of the school <sup>and who</sup>

Jevad Bey didn't like to mention in his report about the end of all the victims burned alive, <sup>He</sup> he doesn't remember the pregnant women disemboweled, and the children strangled, and a thousand other atrocities. We should know that many <sup>bombs</sup> bombs and dynamites <sup>were</sup> ~~been~~ exploded when <sup>the</sup> the Armenian <sup>homes</sup> houses were burning. The biggest contradiction is that the Armenians didn't use such ~~a~~ weapons to defend themselves. Because the Armenians used natural weapons, they could use bombs and dynamites if they would <sup>had</sup> ~~have~~ them, <sup>The</sup> and the effect would <sup>have been</sup> ~~be~~ very distinct.

The accusations are made only to hold the Armenians as responsables.

Concerning the canons, that ~~the~~ Armenians intended to have at the time of troubles near Adana, those ~~was~~ were just water pipes encircled <sup>by</sup> of wood and <sup>filled with</sup> full of explosive. <sup>-19-</sup> The Armenians <sup>of</sup> the village of Najarlou were hiding them to defend themselves, this ~~was~~ is the proof that the Armenians of this region didn't have any revolutionary intentions.

All this shows that in Adana the government officials and the squires prepared the (susceptible) circumstances <sup>in</sup> to diminish <sup>Their</sup> ~~the~~ responsibility <sup>for</sup> of the massacres they <sup>themselves</sup> planned, and <sup>order</sup> This also shows that they had

decided to hold the Armenians as responsible.

To accomplish their aim and to justify the savagery <sup>against</sup> on Moslems, <sup>t</sup> They used lies and <sup>?</sup> (had the behavior) to fire on the camp of the soldiers.

Jevad Bey <sup>added</sup> said that the Armenians bought a lot of weapons, <sup>in fact</sup> and that 12,000 pieces of weapons <sup>had</sup> have been brought to Adana, in a few months.

It is true that The Armenians bought weapons. But not all the imported weapons <sup>were</sup> have been bought by Armenians, <sup>since</sup> as every where, <sup>were</sup> most of the weapons have been bought by the Moslems.

<sup>Now one may ask</sup> Here is a question.

Do the Armenians have <sup>a</sup> the right to buy weapons?

<sup>in my opinion</sup> I think this question is very important <sup>if one is to</sup> to understand

<sup>for the analysis of</sup> the events of Adana, and <sup>it</sup> should be studied first.

It is impossible, I think, to give the same right to the

Armenians and <sup>AS</sup> to the Ottomans. And as always, the Armenians <sup>were</sup> been

<sup>The Target</sup> the aim of all kind of attacks, <sup>ment</sup> of harassing and massacres, that <sup>is</sup> is

<sup>found it necessary</sup> the reason why more than anyone else in the Empire <sup>The Armenians</sup> had the <sup>was</sup> necessity

to use weapons for a lawful defence. The government

should prohibit the import of weapons to all the people of the

Empire without <sup>it</sup> any distinction, and after <sup>ward it</sup> he could disarm the others.

But it is impossible to prohibit this right to a race of people,

<sup>only</sup> who <sup>want</sup> to use the weapons to defend themselves, but to accuse

them only as <sup>being on the</sup> <sup>is</sup> <sup>like</sup> <sup>would be</sup> <sup>to</sup> <sup>condemn</sup> <sup>them</sup> <sup>to</sup> <sup>be</sup> <sup>killed</sup>

by Moslems as a flock of sheep.

<sup>iniquity</sup> No Moslem would admit such a <sup>unfairness</sup> unfairness.

<sup>Ottoman</sup>

<sup>to Armenians</sup>

it is impossible, I think, to contest, a right to what is common to all Ottoman.

Therefore, the Armenians didn't use the weapons as <sup>other elements</sup> people, who would have revolutionary intentions, <sup>They did not</sup> without violating either the law or the common sense. At the events of Adana ~~not~~ the Armenians <sup>did not even</sup> couldn't have the necessary lawful defence of themselves.

<sup>One</sup> Some day the constitutional government would impose <sup>its</sup> his power on the squires and criminals by <sup>only</sup> disarming all the Ottomans. And <sup>no one</sup> nobody would think about <sup>self defence</sup> defending himself. Until <sup>this</sup> all these is <sup>can</sup> not accomplished nobody <sup>can</sup> could blame the Armenians <sup>for</sup> taking of the precaution <sup>necessary</sup> taken to defend themselves.

That is not all.

Everybody is aware of the danger of the return to the Absolutism. Any Ottoman has the duty to be careful of such a possibility, and to defend the Constitution by weapons.

It is commonly known that two Armenian parties, Tashmaktzoutiun and Hentshak (toward the Union and Progress) <sup>did exerted</sup> every <sup>all</sup> effort <sup>to</sup> for the accomplishment of <sup>this</sup> the sacred duty.

At the events of March 31st, in Constantinople, the Armenians of the capital were ready to defend the Ottoman Constitution at the cost to offer their lives.

In Adana and all over the Empire, the attitude of the Armenians <sup>was</sup> ~~been~~ the same. Because there is no proof, nobody could suppose that the Armenians had an anti-patriotic or separatist intentions. <sup>The</sup> the fact of buying arms publicly doesn't <sup>of itself</sup> indicate any ulterior motive.

If the Armenians had any hidden intentions against the Ottoman party, they would not offer themselves in Constantinople with abnegation and generosity to defend the Constitution and to maintain <sup>caused</sup> the order, although the events of Adana offered them very



bad feeling<sup>s</sup> in heart.

21 - (20)

I think any unprejudiced Ottoman would be indignant <sup>impartial</sup> at ~~for~~ the insults against the Armenians <sup>despite</sup> spite of their correct and lawful attitude.

In Osmanieh, in Hamidieh, in Tarsous, in Deurt-Yol, in Hajin and elsewhere, <sup>it always</sup> everything happened <sup>in</sup> by the same way. The ~~artificial~~ lies and agitations were <sup>due to</sup> because of the false alert <sup>alarm</sup> of attack by the Armenians, and <sup>similar</sup> excuses, of the same kind.

For instance, Assef Bey, governor of Jebeli-Bereket, sent a telegram on April 2nd to vilayet, and to kaimakamat of Osmanieh, that the attack ascribed to the Armenians off Beurt-Yol wasn't true and they were asking help. He sent also a telegram the same day to the vilayet, that the tribe Tajirli <sup>which indulged</sup> ~~who was~~ in <sup>devastations</sup> destruction in Osmanieh came to attack Beurt-Yol. All the communications that he was <sup>ed</sup> receiving from Osmanieh, and from Hamidieh <sup>and</sup> also from other villages <sup>in</sup> surrounding, were <sup>ed</sup> announcing <sup>him</sup> that everywhere the Moslems <sup>were</sup> arrived <sup>ing</sup> by groups from Adana <sup>and</sup> were committing crimes and public troubles.

<sup>Despite</sup> Although all this, the same Assaf Bey sent a telegram shamelessly, on April 3rd, to the Ministry of internal affairs,

that the Fedais (revolutionaries) of Hassan Beyli and Zeytoun gathered to devastate all the Sanjak and <sup>would</sup> will arrive very probably

<sup>arrive in</sup> to Adana. On April 4th, he ask <sup>ed</sup> by telegram <sup>for</sup> from the Ministry of Vilayet, the authorisation <sup>to</sup> (take out) <sup>release</sup> 400 prisoners of Papas-Kaleh, <sup>with</sup> to form a battalion and to arm them <sup>which</sup> by guns and munitions that he <sup>is</sup> asking from Alexandrette. He <sup>completed</sup> fulfilled his project and he armed the prisoners and sent them against the Armenians.



How to explain this behavior, and ~~how to name it?~~ *what to call it?*

Assaf <sup>ey</sup> states that the massacres of Hamidieh started because of a shooting by an Armenian priest of this town, against Arslan Bey. However, it is proven that the priest ~~have~~ <sup>offered</sup> paid 40 Turkish pounds to buy an acre, <sup>make</sup> and he was at the government building to ~~take~~ the official transaction of the sale.

It is against <sup>all</sup> the <sup>to believe</sup> common sense that a person, who came <sup>alone</sup> alone to the government palace, would commit <sup>such</sup> a crime. <sup>The</sup> This shows an untrue statement.

*g the*  
*22* -22- Besides, a French citizen, Mr. Sabatier, and an Honest Moslem Abdul-Khalil, testified that the priest <sup>was</sup> ~~been~~ killed by Moslems, without any reason.

*It seems to me that*  
*(As I think)* the Character of the events of Adana shows the celebration of Victory against the Armenians and the Christians in general. On April 12th, when some gendarmes were taking ~~out of~~ <sup>at</sup> town some Armenian survivors, to kill them, <sup>at</sup> and the same time others were screaming: "Hurrah the Sultan Hamid, down with the Liberty!" And <sup>in</sup> ~~at~~ the presence of all higher officials of vilayet, a triumphal arch <sup>was</sup> ~~been~~ set up the following day of the Constitution, <sup>in</sup> ~~on~~ the public square of the town.

This incident is very characteristic.

## III

THE ATTITUDE OF THE GOVERNMENT <sup>DURING</sup> ~~(AT THE TIME)~~ AND AFTER THE EVENTS.

After the exposition of the fact already described, I think <sup>it is</sup> ~~is not~~ necessary to study the attitude of the vali, Jevad Bey, and those officials of Adana, <sup>or of</sup> ~~also~~ the government of Jebeli-Bereket. I think <sup>T</sup> their attitude <sup>clearly</sup> shows, ~~(precising all legal conditions-)~~ <sup>That</sup> they are absolutely guilty of provocation, organization and collaboration. But the most horrible thing <sup>These</sup> ~~in this~~ awful events, is, I think, <sup>The treatment of</sup> ~~the way of treating~~ the Armenians after the massacres, <sup>and</sup> ~~the~~ infernal measures taken to exterminate the survivors.

There wasn't any Armenian left in Adana after the massacres. Some of them <sup>were</sup> ~~been~~ killed, some <sup>and</sup> ~~could~~ escape, but the rest of it <sup>were</sup> ~~was~~ under the guard of gendarmes. After the investigations, some poor people <sup>were consumed by tears</sup> ~~is found consumed of~~ crying for their <sup>dear ones</sup> ~~darlings~~, and <sup>on the other hand</sup> ~~elsewhere~~ all the provocators, the organisers of crimes, the <sup>pillagers</sup> ~~robbers~~ and murderers.

In this conditions, what <sup>are</sup> ~~the~~ legal government <sup>did</sup> ~~did~~ do?

<sup>The Govt</sup> She imprisoned all the <sup>persons</sup> ~~survivors~~, accusing them of <sup>survivors and charges</sup> ~~revolt~~ against the government, and <sup>use of weapons</sup> ~~use of weapons~~ against the soldiers.

<sup>23</sup> <sup>(-23-)</sup> This strange attitude teaches <sup>shows those who would</sup> ~~teach~~ ~~us~~ ~~to~~ the people ignoring <sup>the</sup> ~~this~~ fact that the author, and the organiser of this <sup>was</sup> ~~massacres~~ ~~is~~ the local government.

Nobody denied that the Armenians used weapons. Nobody wanted to deny that ~~the~~ soldiers and ~~the~~ Moslems <sup>were</sup> ~~been~~ killed by Armenian bullets. But the question is <sup>could</sup> ~~if~~ such use of weapons, in such <sup>those</sup> ~~conditions~~, <sup>still remains</sup> ~~could~~ be punished? This <sup>is</sup> ~~is~~ the question, until today, is not resolved by the court martial, because of negligence.

<sup>under the inculpation of no insurrection</sup> ~~ists~~ against the Govt & the use of arms against the soldiers.

As we already said, The Armenians took refuge in their own sections, where Moslems, the crowd and the soldiers attacked them, <sup>so</sup> the Armenians were only defending themselves. There is no doubt about this ~~subject~~. The front of all houses from <sup>which</sup> ~~where~~ the Armenians created a defence were reddled with bullets of soldiers or by bashi-bosouks.

Which law or conscience could punish the killer of enemies in ~~this conditions~~ <sup>these circumstances</sup>?

A The lawful defence is not only accepted by the law, but ~~it~~ is also a natural right, recognised by the human conscience.

There is no man, even an animal, who doesn't feel the instinctive need ~~to defend himself~~ of self-defence.

What is the argumentation that ~~doesn't~~ <sup>denies</sup> give this right to the Armenians?

~~The~~ <sup>In order to conceal its crimes,</sup> the local government ~~to hide his crimes~~ imprisoned the witnesses and the <sup>accusers</sup> ~~accusators~~ in the presence of the institution of Court Martial. Using the returned Armenians <sup>who</sup> ~~those~~ survived of massacres and <sup>were</sup> ~~afraid~~ to express themselves freely, ~~the government~~ <sup>the government</sup> ~~he~~ <sup>they</sup> tried to cover the terrible meanings of the events and to misrepresent the characters. Having ~~the wrong excuse~~ <sup>no reason</sup> to investigate and select the testimonies, <sup>the</sup> ~~and~~ the proofs given by Armenians <sup>the</sup> ~~who~~ used the weapons for self-defence, <sup>the government</sup> ~~he~~ <sup>they</sup> accused them of crimes.

The same government indicated the limit of his activities, sending this innocent people to the Court Martial to be sentenced.

## THE COURT MARTIAL.

*p 24*  
 I ~~can't~~ say anything that <sup>it</sup> ~~could deteriorate~~ <sup>diminish</sup> the honorability and the honesty of the officials, members of the Court Martial. But I <sup>should</sup> declare that they didn't have enough legal awareness and requested jurisdiction. I ~~can't~~ hide my surprise <sup>at</sup> ~~to see~~ <sup>in the extent of</sup> ~~how far could go~~ their naivete, <sup>in admitting</sup> ~~to admit as~~ a base of judgement the <sup>organized</sup> ~~investigations~~ and the wrong assertions provided by higher local officials and by different lower social ~~and~~ classes, where anybody of any age was so well informed.

The sentences ~~sentences~~ given by the Court Martial of Adana <sup>locked</sup> ~~are deprived of~~ juridical or legal value.

Six Armenians were sentenced to death by the Court here above, <sup>to</sup> ~~alleged by~~ <sup>2</sup> having killed about fifty moslems, in the khan of Ohanoglou. Meanwhile, ~~it~~ it is surprising that they did not consider: 1) The Moslems killed were not the residents of that khan; 2) They were all suspect, <sup>having</sup> ~~arrived~~ from several sections of the town, in this khan close to Armenian ward, where they didn't have anything to do; <sup>I</sup> they were gathered there with the intention <sup>of</sup> ~~to~~ <sup>ing</sup> attack the Armenians.

3) Their death coincides with the general attack upon Armenians.

Nobody cared about the authors of crimes <sup>which occurred in</sup> ~~happened in~~ Adana and ~~in~~ environs, when the disasters were on a national scale. The fact is, that they saved the criminals and they convicted the miserable Armenians survivors, guilty only of escaping from death

by a lawful defence. I should ask a review and recapitulation about of these massacres of Constantinople under the hamidian regime.

(25) These Gentlemen of the Court Martial ignore totally that in criminal cases, the judges should not accept all the testimonies of the witnesses but they should legally examine if this testimonies are connected with the material possibilities, in order to be able to establish if testimonies are acceptable, or not.

Because of the insufficiency of the juridic subject, the Court Martial is convicting people who saved their lives and they took refuge in their homes, and they didn't show up as testified by strangers, so they didn't come out at period of the troubles.

We should think also that the court Martial is not informed enough about the Constitution and the political life of the Ottoman elements, because they consider a party, beside the party of Tashmakzoutium, a revolutionary party, named Trochak, and they ignore that Tashmakzoutium is, actually a political party as regular and honorable as the Union and Progress Party.

The decision of the Court came from the same prejudiced people who were exposed under the old regime, and who disrupt the order and of the political and social life established in Ottoman Constitution.

Could all this keep high our dignity and our national prestige high in the consideration of the civilised world?

*Epilogue*CONCLUSION:

I <sup>felt much</sup> ~~got many~~ hesitation and reflections <sup>much</sup> before deciding to tell this horrible truth. I thought also to attenuate the facts, <sup>in order not to</sup> ~~to don't~~ hurt my Moslem colleagues.

Meanwhile the responsibility <sup>for the</sup> of crimes committed by the members of this nation or the followers of a religion doesn't go collectively on this nation or religion.

The Islamic law, besides rejecting such a <sup>For this reason</sup> ~~atroc~~ atrocity, prohibits any injustice, looking <sup>to</sup> the truth in everything. ~~So~~ I thought I should not hide <sup>anything</sup> ~~things~~ that I knew, and that is what I believe.

-25-  
(26) I do not think ~~the~~ knowledge of this truth <sup>can</sup> ~~could~~ increase the discord between the elements, <sup>b</sup> because I do not think this criminality ~~will~~ go farther.

Under the <sup>old</sup> ~~ancien~~ regime, they hid~~ed~~ and denied the crimes, and adulterate the facts.

Thanks to this pernicious system, the disease of the country became a purulent pain, a gangrene inside the Empire.

Now, a sickness <sup>can</sup> ~~could~~ not be healed without any <sup>diagnosis</sup> ~~diagnostic~~ and care.

Hiding it, <sup>makes it impossible</sup> ~~would not be possible~~ to heal it.  
This is <sup>what I think</sup> ~~how I think~~.

Before concluding, I am deeply sorry to say ~~that~~ the leaders and members of <sup>The</sup> Union and Progress Party took part <sup>in</sup> ~~to~~ organizing and perpetrating <sup>ing</sup> the troubles in Adana. This fact is supported by <sup>such</sup> ~~different~~ people of the province, as consuls, American missionaries and Latin priests.

Furthermore, foreign newspapers reported these horrible events, and ~~the~~ public opinion recognizes that they were organised by <sup>The</sup> Union and Progress Party.



Guilty people who are members of the Party should be released <sup>from</sup> ~~out of~~ the membership and punished, <sup>The</sup> ~~the~~ charges ~~are~~ against the Union and Progress <sup>are</sup> ~~is~~ irrefutably established.

Now as the Government is dominated by our party, we could send ~~a~~ help to the victims, and punish by the exigence of the law in order to the guilty people without any exception, ~~and to~~ stop these tragedies, to rehabilitate the party and the Government, and save the nation.

-27-

TWO TELEGRAMS SENT BY BABIKIAN EFFENDI:to

-THE PRESIDENT OF THE CHAMBERS and

-THE GRAND-VEZIRAT.

I

TO THE PRESIDENT OF THE CHAMBERS.ANSWER TO THE TELEGRAM OF MAY 31, 1909. ~~1925~~ (1909).

Yesterday, we left Osmanieh, and thru the village of Harpunieh, we arrived in the evening to Baghche. The Moslem population of this village, irritated because of the claim and the repossession of the goods usurped, was threatening again the Armenians. The Moslems, I do not know how, were informed about the last incidents in Deurt-Yol.

<sup>about this incident</sup> The report said that Deurt-Yol <sup>has</sup> been bombed. "Your church in Deurt-Yol <sup>has</sup> been destroyed, they said to the Armenians, and we <sup>we shall</sup> are going to <sup>exterminate</sup> kill all of you who ~~are~~ survived. The 25 soldiers who are here can not <sup>protect</sup> defend you. The moslem women are enough to tie the hands <sup>of</sup> of the soldiers".

<sup>terrified by these words</sup> Some Armenians escaped from the massacres, and came to Baghche with the <sup>corporal</sup> chief commander of the soldiers. <sup>Because of</sup> Just after their arrival, some people burned one of the four Armenian houses remaining in Baghche. <sup>Besides all these</sup> <sup>which we</sup> Although all, this disasters that we ~~been the~~ witnessed, everywhere on our trip, we have <sup>saw</sup> seen the mufti of Baghche being under custody in Deurt-Yol, ~~was~~ walking around freely with his friends.

Our investigation <sup>perfectly demonstrates</sup> shows that the Moslems and Christians had good relations before the Bairam of Ramazan. <sup>At that time rumors</sup> Thereafter ~~came the news of~~ <sup>were disseminated</sup> massacres. A judicial investigation ~~been opened because of the complaints~~

<sup>were</sup> brought to the governor of Jebeli-Bereket. and <sup>it</sup>

28  
 Beside the public <sup>rumors it was reported</sup> opinion, that the mufti of Baghche stated in his <sup>preaching</sup> conference, that the Constitution was for <sup>the</sup> Armenians; that the Constitutional Regime was prejudicial to the Moslems and the Equality brought by the <sup>established</sup> Regime was incompatible with the <sup>Islamic</sup> ~~Cheriat~~ <sup>law</sup>, this same mufti was, the day before, informed of events <sup>which were</sup> planned to start Wednesday morning in Adana, and the night of the same day in Hamidieh, he sent people to find ~~the~~ <sup>on</sup> That same night, Haji Halil Bey and Hassan Aga of Hamidieh, to organize the massacres and the pillaging, that were going to start Friday.

<sup>It was this also</sup>  
 The same mufti who received 30 pounds of ransom from the Germans of Baghche to save the house rented by <sup>the</sup> ~~Germans~~ <sup>German</sup>.

<sup>all far from</sup>  
 As these facts are irrefutable, I am very surprised to see this mufti and his <sup>a</sup> ~~friends~~ <sup>supporters</sup> walk around freely.

<sup>because of</sup>  
 In this case, also ~~for~~ the triumphal entry of <sup>the</sup> mufti and his son in Baghche, welcomed by shooting as <sup>a</sup> sign of rejoicing, the Moslem population, ~~was~~ <sup>and demanding they</sup> treating the Armenians <sup>to</sup> send a telegram and sign a declaration in favor of the mufti. <sup>there</sup> will be a new encouragement for his crimes. But, all these facts will discourage the Armenians.

<sup>free leads</sup>  
 My feelings as a real Ottoman guides me to the conclusion that such a fact makes impossible the existence of friendly relations between the elements, not only in this parage, but <sup>the</sup> ~~in~~ whole the Empire. <sup>Due to the nature of the acts committed, it</sup>  
 (Because of the actual conducts ~~in~~) is impossible to expose, in a telegram, all the deplorable consequences. But I ask, <sup>if</sup> by the name of the Nation <sup>That they be stopped</sup> to stop them.

1909  
 Delivered May 25<sup>th</sup>, 1325 (1909).



29  
TELEGRAM TO THE GRAND-VEZIRAT:

*our mission*

In Hamidieh ~~we~~ learned that a telegram was dispatched to your

Highness by the religious chiefs of Adana.

*In my opinion* I think that these chiefs are right. *perfectly it was not difficult to* ~~One may foresee the decision~~ *activity* ~~should bring such results,~~ of the Court Martial. Therefore I requested the review of the verdicts. ~~My~~ *That's the reason why*

*Unfortunately* ~~notice~~ *my suggestion* ~~was not taken into consideration.~~

*likewise* I dispatched ~~also~~ *asking* another telegram from Tarsous signed by *also* Essad Raguf Bey urging to ~~hold~~ *be held* an investigation concerning Armenians ~~injustly held in custody, as Kerop Effendi, could be tried without being~~ *could be continued without* ~~in jail.~~ *holding the Armenians in custody*

Your Highness ~~gave order~~ *to* to consider this request, but the order was not carried out, because the Court Martial was assigned the task to try ~~speedily~~ *tarred with same brush* many individuals as Bagdadizade, Bochak Salih, Ihsan Filkri and colleagues, ~~in Adana, Saif Agha, Haji Habib and Hasan Agha in~~ *in Adana* ~~Baghche, as well as other robbers of the same type in Osmanieh and Islahieh,~~ *villainous persons* ~~I stated that the task of the Court Martial was to try these individuals~~ *decide* ~~speedily, to sentence them without any consideration and when the order~~ *quickly* ~~is re-established, to leave the penal and civil judgment to the ordinary~~ *and* ~~tribunals; the court instead of doing this way, as his duty, for two~~ *of others* ~~months tried to discover an Armenian revolution. The Court Martial~~ *The* ~~spent all its activities to punish the poor survivors whose only crime~~ *it so* ~~was having defended their lives, and took into consideration only the~~ *was its duty instead* ~~declaration and the testimonies of civil and military officials; the~~ *such* ~~criminals as Bagdadi-Zade, all authors and organizers of troubles.~~ *from a reliable source*

I knew, for sure, that in the district of Hajin, many Armenians, *and bound* ~~in groups of seven to eight, banded together to the same chain, been the~~ *were*

*Jurisdiction of*

<sup>the most</sup> victims of horrible treatments.

I arrived here yesterday evening, I knew that, <sup>despite</sup> ~~spite~~ the order of your Highness, Kerope Effendi and the Armenians of his category are under more pressure and <sup>other Armenians began to</sup> ~~some are~~ emigrating.

The ex-~~vali~~, Jevad Bey, <sup>pretends</sup> ~~pretends~~ in his report, published by the newspapers, that the massacres have started according to the news <sup>by (4) rumors</sup> ~~which~~ <sup>already knew to be untrue i.e.,</sup> ~~untrue already~~ by Jevad Bey that a woman and some Moslems are killed, in the vineyard, by Armenians.

<sup>However</sup> ~~it is established~~ <sup>peremptorily by judicial</sup> ~~Meanwhile, from the~~ judicial documents and ~~the~~ authentic informations, the news of <sup>the</sup> massacres came from the day of the Bairam of Ramazan. My colleague <sup>corroborated this fact by their telegrams.</sup> ~~knew about this telegram.~~

<sup>in my opinion</sup> I think the number of Armenians massacred <sup>only</sup> in Sanjak of Jebel - Bereket arrives to 3,000 <sup>at</sup> ~~at~~ minimum. Except Teurt-Yol where the Armenians created a lawful defence, and in Sanjak all the Armenian houses <sup>were</sup> ~~been~~ destroyed. <sup>There is not one house building.</sup>

If ~~no~~ <sup>are not</sup> serious measures are taken to stop the Court Martial <sup>from</sup> ~~destroying~~ <sup>who</sup> the Armenians, escaped from the catastrophs, ~~that will make~~ <sup>for the present and the future, an incurable offence.</sup> ~~will be made for~~

I have the honor to notify, for the last time, ~~to~~ Your Highness.

June 7<sup>th</sup>, <sup>1909</sup> ~~1925~~ (1909).

TELEGRAM OF BABIKIAN EFFENDI TO THE GRAND-VEZIRAT

to solicit the <sup>postponment</sup> ~~reviewal~~ of the sanction of the sentences <sup>TO SOLICIT THE ADJOUR</sup> ~~given by~~ the Court Martial. <sup>verdicts delivered by</sup>

Your Highness is invited to <sup>adjourn</sup> ~~review~~ the sanction of the sentences <sup>delivered</sup> ~~given~~ by the Court Martial, <sup>until the end of our</sup> ~~concerning all~~ our investigation.

THE NUMBER OF VICTIMS

The number of the victims killed in Adana and environs is up to  
21,512 individuals:

The number is so divided:

Adana and vicinity .....	9,780	Varpouz .....	
Ermenikeuy .....		Kaypak .....	
Injirlik .....		Kishnez .....	
Sheih-Mourad .....		Ekbez .....	
Kahrli .....	1,280	Eyri-Boujak .....	
Gilemi-Surene .....		Hajilar .....	
Mihmandar .....		Kureji .....	
Tangri-Verdi .....		Demerek .....	
		Teyek .....	1,577
Missis .....		Kaya-Bashi .....	
Abdoglou .....	850	Baghshe-Kouy .....	
Sagh-Guetstid .....		Keller .....	
		Syntilli .....	
Kara-Issalou .....		Kunessler .....	
Hamidieh .....		Pasha-Tchiflik .....	
Kara-Tash .....		Bostan-Tchiflik .....	
Nal-Koulak .....	1,558	Baghshe .....	
Esse-Hajili .....		Koushjou .....	
Hajilar .....		Kezlaqi .....	
		Hassan-Beyli .....	
Erzine .....		Safranli .....	2,623
Deurt-Yol .....		Lapajli .....	
Ojakli .....		Karne .....	
Euzerli .....	1,171	Yanek-Deyirmen .....	
Hajarlou .....		Kourtlar .....	
Osmanieh .....			

Total of vilayet of Adana 18,839

Vilayet of Aleppo .....	1,151
Armenians .....	9,990
Greeks .....	250
Syrians (Suryanis) .....	850
Chaldeans (Kildanis) .....	422

General total of victims: 21,512